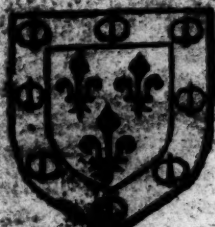


THE
CHARGE
OF THE
SCOTTISH
COMMISSIONERS

Against CANTERBVRIE and
the Lieutenant of IRELAND.

TOGETHER
With their Demand concerning
the Sixt Article of the
Treaty.

*The Lord is knowne by the Iudgement which hee exe-
cuteth. The wicked is snared in the workes of his
owne hands.*



Printed, *Amo Dom.* MDCXLI.

CHARGE

OF THE

SCOTTISH

COMMISSIONERS

Against CANTERBURY and

the Bishops of Ireland

TOGETHER

With their Demand concerning

the Six Articles of the

Reformation

The Lord is known by the judgment which he
gives. I have not in my hand the word of
God.



Printed, Anno Domini MDCLXII



The Charge of the Scottish Commissioners against the Prelate of CANTERBURY.



Novations in Religion, which are universally acknowledged to bee the main cause of commotions in Kingdomes and States, and are knowne to bee the true cause of our present troubles, were many and great, beside the bookes of Ordination, and Homilies, 1. Some particular alterations in matters of Religion, pressed upon us without order, and against Law, contrary to the forme established in our Kirk. 2. A new booke of Canons and Constitutions Ecclesiasticall. 3. A Leiturgie or booke of Common-prayer, which did also carry with them many dangerous errours in matters of doctrine. Of all which we challenge the Prelate of Canterbury, as the prime cause on earth.

And first, that this Prelate wes the author and urger of some particular changes, which made

A

great

great disturbance amongst us, wee make manifest: 1. By fourteen letters subscribed, *W. Cant.* in the space of two yeares, to one of our pretended Bishops, *Bannatine*, wherein hee often enioyneth him, and other pretended Bishops, to appeare in the Chappell in their white, contrary to the custome of our Kirk, and to his promise made to the pretended Bishop of Edinburgh, at the coronation, that none of them after that time, should bee pressed to weare these garments, thereby moving him against his will to put them on for that time, wherein he directeth him to give order for saying the English Service in the Chappell twice a day, for his neglect shewing him that hee was disappointed of the Bishopricke of Edinburgh, promising him upon his greater caire of these novations, advancement to a better Bishopricke, raising him for his boldnesse in preaching the sound doctrine of the reformed Kirkes, against Master *Mitchell*, who had taught the errors of *Arminius*, in the point of the extent of the mercie of Christ, bidding him send up a list of the names of Councellours and Senatours of the Colledge of Justice, who did not communicate in the Chappell in a forme which was not received in our Kirke, commending him when hee found him obsequious to these his commands, telling him that hee had moved the King the second time for the punishment of such as had not received in the Chappell, and wherein hee upbraideeth him bitterly, that

that in his first Synod at Aberdein, hee had onely disputed against our custome of Scotland, of fasting sometimes on the Lords day, and presumptuously censuring our Kirk, that in this we were opposite to Christianity it selfe; and that amongst us there were no Canons at all: More of this stusse may be seene in the letters themselves.

Secondly, by two papers of memoirs and instructions from the pretended Bishop of Saint *Androis*, to the pretended Bishop of *Rosse*, comming to this Prelate for ordering the affaires of the Kirk, and Kingdome of Scotland, as not onely to obtaine warrants, to order the Exchequer, the Privy Counsell, the great Commission of Surrenders, the matter of *Balmerino's* proceffe, as might please our Prelates, but warrants also for sitting of the High Commission Court once a week in Edinburgh, and to gain from the Noblemen, for the benefit of Prelates, and their adherents, the Abacies of *Kelfo*, *Arbroith*, *S. Androis*, and *Lindors*: and in the smallest matters to receive his commands, as for taking downe Galleries, and stone-walls, in the Kirks of Edinburgh, and Saint Androis, for no other end but to make way for Altars, and adoration towards the East, which besides other evils, made no small noise, and disturbance amongst the people, deprived hereby, of their ordinary accommodation for publique worship.

The second Novation which troubled our people, was a booke of Canons, and Constituti-

ons Ecclesiasticall, obtruded upon our Kirk, found by our general assembly to be devised for establishing a tyrannicall power, in the Persons of our Prelates, over the worship of God, over the consciences, liberties, and goods of the people; and for abolishing the whole discipline, and government of our Kirk, by generall and provinciall assemblies, Presbyteries, and Kirk sessions, which was settled by law, and in continuall practise since the time of reformation; that Canterbury was Master of this worke, is manifest.

By a booke of Canons sent to him, written upon the one side onely, with the other side blanke, for corrections, additions, and putting all in better order, at his pleasure; which accordingly was done as may appeare by interlinings, marginals, and filling up of the blank page with directions sent to our Prelates; and that it was done by no other then Canterbury, is evident by his Magisteriall way of prescribing, and by a new copy of these Canons, all written with Saint *Andros* owne hand, precisely to a letter, according to the former castigations, sent backe for procuring the Kings warrant unto it, which accordingly was obtained; but with an addition of some other Canons, and a paper of some other corrections: According to which the booke of Canons thus composed, was published in print, the inspection of the bookes, instructions, and his letters of joy, for the successe of the worke, and of others letters

letters of the Prelate of London, and the Lord Sterling, to the same purpose; all which we are ready to exhibite, will put the matter out of all debate.

Beside this generall, there be some things more speciall worthy to be adverted unto, for discovering his spirit. 1. The 4. Canon of Cap. 8. for as much as no reformation in Doctrine, or Discipline can be made perfect at once in any Church; therefore it shall, and may be lawfull for the Church of Scotland, at any time to make remonstrance to his M. or his successors, &c. Because this Canon holdeth the doore open to more innovations, he writeth to the Prelate of Rosse his privy Agent, in all this worke, of his great gladnesse, that this Canon did stand behind the Curtaine, and his great desire that this Canon may be printed fully as one that was to be most usefull. Secondly, the title prefixed to these Canons by our Prelates. Canons agreed upon to be proponed to the severall Synods of the Kirk of Scotland, is thus changed by Canterbury, Canons and constitutions Ecclesiasticall, &c. Ordained to be observed by the Clergy. He will not have Canons to come from the authority of Synods, but from the power of Prelates, or from the Kings prerogative. Thirdly, the

formidable Canon, Chap. 1. 3. threatening no less then excommunication against all such persons whosoever shall open their mouthes against any of these books, proceeded not from our Prelates, nor is to be found in the copy sent from them, but is a thunder-bolt forged in Canterburies own fire, 4. Our Prelates in divers places winne their dislike of Papists. A Minister shal be deposed if hee bee found negligent to convert Papists. Chap. 18. 15. The adoration of the Bread is a superstition to be condemned, Cap. 6. 6. They call the absolute necessity of Baptisme an error of Popery, Chap. 6. 1. But in Canterburies edition, the name of Papists and Popery is not so much as mentioned. 5. Our Prelates have not the boldnesse to trouble us in their Canons with Altars, Fonts, Chancels, reading of a long Leiturgie before Sermon, &c. But Canterbury is punctuall, and peremptory in all these. 6. Although the words of the tenth Canon Chap. 3. be faire, yet the wicked intentions of Canterbury and Rose, may bee seen in the point of justification of a sinner before God, by comparing the Canon as it came from our Prelats, and as it was returned from Canterbury, and printed, our Prelates say thus: *It is manifest that the superstition of former ages hath turned into a great*

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great prophaneſſe, and that people are growne old, for the moſt part, in doing any good, thinking there is no place to good workes, becauſe they are excluded from juſtification, Therefore ſhall all Miniſters, as their text giveth occaſion, urge the neceſſity of good workes, as they would be ſaved, and remember that they are *via regni*, the way to the kingdome of heaven, though not *cauſa regnandi*, howbeit they be not the cauſe of ſalvation. Here Roſs giveth his judgement, That hee would have this Canon ſimply commanding good workes to be preached, and no mention made what place they have or have not in juſtification. Upon this motion, ſo agreeable to Canterburies mind, the Canon is ſet down as it ſtandeth without the diſtinction of *via regni*, or *cauſa regnandi*, or any word ſounding thatway, urging onely the neceſſity of good workes.

7. By comparing Can. 9. chap. 18. as it was ſent in writing from our Prelates, and as it is printed at Canterburies command, may be alſo manifeſt, that hee went about to eſtabliſh auricular confeſſion, and Popiſh abſolution.

8. Our Prelates were not acquainted with Canons for inſlicting of arbitrary penalties: But in Canterburies book, whereſoever there is no penalty expreſſely ſet down, it is provided that it ſhall be arbitrary, as the Ordinary ſhal think fitteſt. By theſe and many other the like, it is apparant, what

tyrannicall power he went about to establish in the hands of our Prelats, over the worship, & the souls and goods of men, over-turning from the foundation, the whole order of our Kirk, what seedes of Popery hee did sow in our Kirk, and how large an entry hee did make for the grossest novations afterward, which hath beene a maine cause of all their combustion.

The third and great Novation was the booke of Common Prayer, administration of the Sacraments, and other parts of divine Service, brought in without warrant from our Kirk to be universally received, as the only forme of divine Service, under all highest paines both civill and Ecclesiasticall; which is found by our nationall assembly, beside the Popish frame, and formes in divine worship, to containe many Popish errors, and ceremonies, and the seedes of manifold and grosse superstitions, and idolatries, and to be repugnant to the Doctrine, Discipline, and order of our reformation, to the confession of faith, constitutions of generall assemblies, and Acts of Parliament, establishing the true Religion: that this also was Canterburies worke, Wee make manifest.

By the memoirs, and instructions sent unto

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to him from our Prelates; wherein they gave a speciall account of the diligence they had used, to doe all which herein they were enjoyned, by the approbation of the Service Booke sent to them; and of all the marginal corrections, wherein it varyeth from the English booke, shewing theire desire to have some few things changed in it; which notwithstanding was not granted: This we find written by Saint *Andrie* owne hand, and subscribed by him; and nine other of our Prelates. By *Canthurbies* owne letters, witness of his joy, when the booke was ready for the presse, of his prayers that God would speed the worke, of his hope to see the service set up in Scotland, and of his diligence to send foill the Printer, and directing him to prepare a black letter; and to send it to his servant at Edinburgh, for printing this booke. Of his approbation of the proofes sent from the presse. Of his feare of delay, in bringing the worke speedily to an end, for the great good; (not of that Church, but) of the Church. Of his encouraging *Rosse* who was entrusted with the presse, to go on in this peece of Service without feare of enemies. All which may be seene in the Autographs and by letters sent from the Prelate of
 blaw
 C
 London,

London to the King: which in so hard a point he
 made the first of the Scots: the Cardinal, who being
 at home, he should make three: not that he
 began to give, or that he could be so sure of
 good at the West, then the Canons of Eborac
 began to make good at the Kingdome: for
 concerning the Kingdome, he had not yet
 Ross had sent nothing to have any of his
 on from Canterbury: after passing of the
 Service Books, and the other of the Church
 to stand with the explanation of the same. At
 Edinburgh, which therefore he had in his
 obtained from his Grace: and for the
 patch away by Canterbury: every one
 above all his prayers and God would
 10 But the bank in the same bank, and the inter-
 line, and the good and the house, and the house
 then all that is expressed in his letters: and
 the changes and the pleasures, which he had
 which from the bank, and the bank, and the bank
 Bank, by which he had the money, and the
 which he had in England, and the money, and the
 money of his Popish spirit, which he had in
 nations, which he would have put in
 which he had in the bank, and the bank, and the bank
 large, and the bank, and the bank, and the bank
 the version of the bank, from the bank
 of England, the version of the bank, and the bank
 was in such things as the Scottish, and the bank
 London

would better comply with, then with that,
 which is the divine English service. These
 Popish innovations, therefore, have been
 surreptitiously inserted, for him, without the
 Kings knowledge, and against his purpose.
 Our Scottish Prelates do position that some-
 thing is to be altered of the English ceremo-
 nies, as the cross in baptisme, the ring in
 marriage, and some other things. But Can-
 tonary will not only have these kept, but
 a great many more, and worse superadded,
 which were nothing else, but the adding of
 frowles to the face, the superfluous dilate-
 ing of words, would require a whole booke, and all
 our spirits should be spent in the matter of the
 Communion, which you say should be T. 15. 16.
 107. But the first fault the order of the
 Communion, in the booke of England, as
 may be seen by the numbers, setting downe
 the order of the same Communion, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 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It seemeth to bee no great matter, that
without warrant of the booke of England,
the Priest, yet going from the north end of
the Table, shall stand during the time of
consecration, at such a point of the table,
where he may with the more ease and de-
cency, with both hands, reaching wide, as
is appointed in the Masse, that he might stand with
his hinder parts to the people, representing
(saith Dr. *Wat*) that which the Lord said of
Moses, *Thou shalt see my hinder parts*, and
that he should use of both his hands, that for
any thing which he doeth about the bread and
wine, for that must be done at the North
end of the Table, and be better seen of the
people, than he is at the south by the Ratio-
nality, which may be touching forth his
arms to represent the extension of Christ
on the Cross, and that he may the more
conveniently lift up the Bread and wine, as
have his hands be seen and adored of the
people, who in the Rubrick of the generall
Constitution, a little before, are directed to
bow humbly on their knees, that the Priests
honour

elevation so magnified in the Masse, and the peoples adoration may goe together; That in this posture, speaking with a low voyce, and muniting (for sometimes hee is commanded to speake with a lowd voyce, and distinctly) hee bee not heard by the people, which is no lesse a mocking of God, and his people, then if the words were spoken in an unknowne language. As there is no word of all this in the English Service; so doth the booke in King Edwards time, give to every Presbyter his liberty of gesture, which yet gave such offence to *Bucer*, the censurer of the booke: and even in *Cassanders* own judgement, a man of great moderation in matters of this kinde; that he calleth them, *Nunquam satis excusandos Missæ gestus*, and would have them to be abhorred, because they confirme to the simple and superstitious *ser impium & ex-istialem Missæ fiduciam*. The corporall presence of Christs body in the Sacrament, is also to be found here: for the words of the Masse-booke serving to this purpose, which are sharply considered by *Bucer* in King Edwards Liturgie, and are not to bee found in the booke of England, are taken in here. Almighty God is incalled, that of his Almighty goodnesse he may vouchsafe so to blesse, and sanctifie with his Word and Spirit, these

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gifts.

gifts of bread and wine, that they may beo
unto us the body and blood of Christ.

The change here is made a work of Gods
omnipotence (the words of the Masse, *ut
factu nobis*, are translated in King Edwards
booke, *I haue sayd may be unto us*, which are a-
gaine turned into Latine by *Alesius*, *ut factu
nobis*. On the other part, the expressions of
the booke of England at the delivery of the
Elements of *feeding on Christ by faith*, and of
*eating and drinking in remembrance that Christ
died for thee*, are utterly delated. Many e-
vidences there bee in this part of the Com-
munion, of the bodily presence of Christ,
very agreeable to the doctrines taught by
his Secretaries, which this paper cannot con-
taine. They teach us that Christ is received
in the Sacrament, *corporaliter*, both *objectiue*
and *subjectiue*. *Corpus Christi est objectum quod
recipitur, & corpus nostrum subjectum quod re-
cipitur*.

The Booke of England abolisheth all that
may import the oblation of any unbloody Sa-
crifice, but here we have besides the Prepara-
torie oblation of the Elements, which is nei-
ther to be found in the booke of England now,
nor in King Edwards booke of old, the obla-
tion of the body and blood of Christ, which
Bellarminus calleth, *uniuscuiusque Latitudo*. This

Deus per illud magnopere laudatur. This also agreeth well with their late doctrine. We are ready when it shall be judged convenient, and we shall be desired, to discover which more matters of this kinde, as grounds laid for *missa sola*, or the halfe Messe, The private Messe without the people, Of communicating in one kinde, Of the Consumption by the Priest, and Consummation of the Sacrifice, Of receiuing the Sacrament in the mouth, and not in the hand, &c.

Our Supplications were many against these Bookes, but Canterbury procured them to be answered with terrible Proclamations. Wee were constrained to use the remedy of Protestation, but for our Protestations, and other lawfull meanes, which we used for our deliverance, Canterbury procured us to be declared Rebels and Traitors in all the Parish Kirks of England: when we were seeking to possesse our Religion in Peace, against these Devices and Novations, Canterbury kindleth warre against us. In all these it is knowne that he was although not the sole, yet the Principall Agent and Adviser.

When by the Pacification at Berwick, both Kingdomes looked for Peace and Quietnesse, he spared not openly in the hearing of many, often before the King, and privately at the

Counsell-table, and the privy Jointo to speak of us as Rebels and Traitors, and to speake against the Pacification as dishonourable, and meet to be broken. Neither did his malignancie and bitterness ever suffer him to rest, till a new warre was entered upon, and all things prepared for our destruction.

By him was it that our Covenant, approved by Nationall Assemblies, subscribed by his M. Commissioner, and by the Lords of his M. Counsell, and by them commanded to be subscribed by all the Subjects of the Kingdome, as a Testimony of our duty to God, and the King, by him was it still called Ungodly, Damnable, Treasonable; by him were Oaths invented, and pressed upon divers of our poore Countrey-men, upon the pain of imprisonment, and many miseries which were unwarrantable by Law, and contrary their Nationall Oath.

When our Commissioners did appeare to render the reasons of our Demands, he spared not in the presence of the King, and Committee, to raise against our Nationall Assembly, as not daring to appeare before the World, and Kirkes abroad, where himselfe and his Actions were able to endure tryall, and against our just and necessary defence, as the most malicious and Treasonable Contumpe
 of

and influence. Consequently, the party of
William Pitt, the great statesman, was
only a small party, and it was not until
after the death of Pitt that the party
became a majority. The party of
George III. was the party of the
king, and it was the party of the
king that was the party of the
king. The party of the king was the
party of the king, and it was the
party of the king that was the
party of the king. The party of the
king was the party of the king, and
it was the party of the king that
was the party of the king. The party
of the king was the party of the
king, and it was the party of the
king that was the party of the king.

fix Submissio to be lifted of this Clergy, under paine of Deposition to all that should refuse. And which is yet worse, and above which Malice it self cannot ascend, by his meanes a Prayer Book, printed, and sent through all the Paroches of England, to be read in all Churches in time of Divine Service, next after the Prayer for the Queene and Royall Progeny, against our Nation by name of traitorous Subjects, having against all obedience to our appointed Sovereigne, and committing in a rebellious manner to invade England, that shame may cover our faces, as Enemies to God and the King.

Who so ever shall impartially examine what hath proceeded from himselfe, in these two books of Canons and Common Prayer, what Doctrine hath bene published and printed these yeares by past in England, by his Disciples and Followers, what grosse Popery in the most materiall points we have found, and are ready to shew in the posthumous writings, of the Prelate of Edinburgh, and Dunblane, his owne creatures, his nearest familiars, and most willing instruments to advance his counsells, and projects, shall perceave that his intentions were deepe and large against all the reformed Kirk, and reformation of Religion, which in his Majesties dominions

was wanting and by this time had rendered
 up the Ghost, if God had not in wonder-
 full way of mercy presented us: And that
 if the Pope himselfe had bene in his place,
 he could not have bene more Popish, nor
 could he more zealously have negotiated for
 Rome, against the reformed Kirks, to re-
 dresse them of the Heresies in Doctrine, the
 Superstitions and Idolatry in worship, and
 the Tyranny in Government, which are in
 that See, and for which the Reformed Kirks
 did separate from it, and come furth of Ba-
 bble. From him certainly hath issued all this
 deluge which almost hath overturned all.
 We are therefore confident that your Lord-
 ships will by your meanes deale effectually
 with the Parliament, that this great fire-
 brand be presently removed from his Ma-
 jesties presence, and that he may be put to
 tryall, and put to his deserved censure ac-
 cording to the Lawes of the Kingdome,
 which shall be good service to God, honour
 to the King and Parliament, rest to the
 wicked, and comfort to all good men, and
 so is in speciall, who by his meanes prin-
 cipally have bene put to so many and grie-
 vous afflictions, wherein we had presumed if
 God had not bene with us.

We do not consider that the Prelates of
 England have been formerly, and are still
 now, some of them of a moderate and
 discrete sort; men of a more moderate
 temper, some of them more, and some of
 them less inclinable to the popish, yet what
 knowne truth, and constant experience
 hath made undeniable; we shall not be
 ignorant of, since from the first time
 of reformation of the Church of England, not
 only after the coming of King Henry of
 happy memory into England, but before,
 the Prelates of England, have been by all
 means incessantly working the lowering
 of our discipline, and government. And it
 hath come to passe of late, that the Prelates
 of England having prevailed, and brought
 us to subjection in the point of Govern-
 ment, and having their long used forme
 of prayer, and a rare company of many
 points, and powers, ready to operate for
 their ends, have misused strong influence
 upon the whole external worship, and doctrine
 of our Kirk. By which their doing they did
 not aim to make us to conform to England,
 but to make Scotland first wholely conform
 in all things, they had before misperceived.
 In the Negations of Government, and of
 some

some points of Worship) and thereafter England conforme to Rome, even in these matters, wherein England had seperated from Rome, ever since the time of Reformation. Anevill therefore which hath issued, not so much from the personall disposition of the Prelates themselves, as from the innate quality and nature of their office, and Prelaticall Hierarchy, which did bring furth the Pope in ancient times, and never ceaseth till it bring furth Popish doctrine and worship, where it is once rooted, and the principalls thereof fomented and constantly followed. And from that antipathy and inconsistency of the two formes of Ecclesiasticall government, which they conceived, and not without cause, that one Iland united also under one head, and Monarch, wes not able to beare, the one being the same in all the parts and powers, which it wes in the times of Popery, and now is in the Roman Church: The other being the forme of Government, received, maintained, and practised, by all the reformed Kirks, wherein by their owne testimonies, and confessions, the Kirk of Scotland had amongst them no small eminency. This also wee

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represent

represent to your Lordships, most serious consideration, that not only the fire-arms may be recovered, but that the fire may be provided against, that there be no more combustion after this.

THE
CHARTER OF THE
FUNDAMENTAL
PRINCIPLES

OF THE
FUNDAMENTAL
PRINCIPLES

OF THE
FUNDAMENTAL
PRINCIPLES

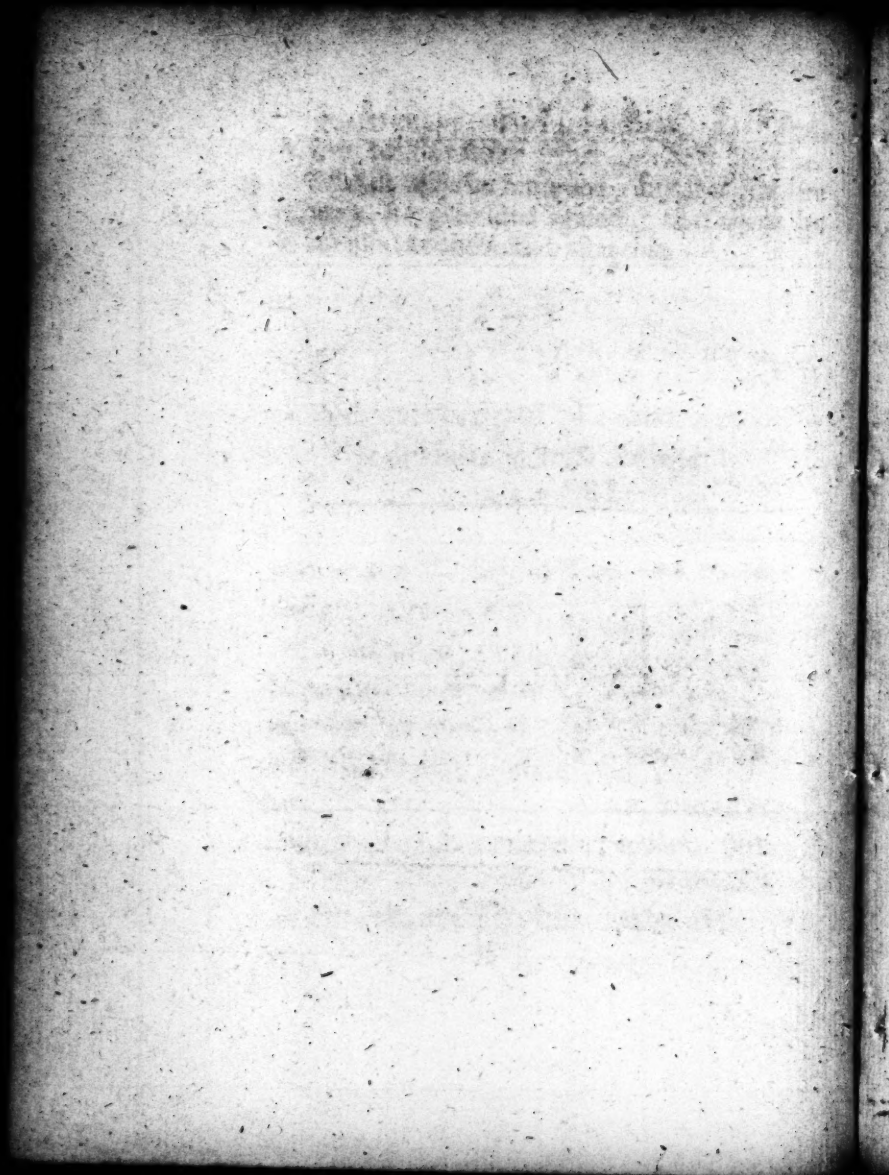
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**THE
CHARGE OF THE
Scottish Commissioners**

against the Lievetenant of
Ireland, who hath set all his
will and power on work, to devise and
doe mischief against our Kirke and
Country, and such other malicious
No other cause of his malice can we

bring

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con-

conceive, but 1. his pride & supercilious disdain of the Kirk of Scotland, which in his opinion declared by his speeches, hath not in it almost any thing of a Kirk, although the Reformed Kirks, & many worthy Divines of England, have given ample testimony to the Reformation of the Kirk of Scotland. Secondly, our open opposition against the dangerous innovation of religion intended, and very far promoted in all his Majesties dominions; of which hee hath shewed himselfe, in his own way no lesse zealous then Canterbury himselfe, as may appeare by his advancing of his Chaplain, Dr. Bramhall to be only to be Bishop of Derry, but also to be Vicar general of Ireland, a man prompted for making of Cantuarien Popery, and Arminianisme, that thus himselfe might have the power of both swords, against

gainst all that should maintaine the reformation; by his bringing of D. Chappell, a man of the same spirit, to the university of Dublin, for poisoning the fountains and corrupting the Seminaries of the Kirk. And thirdly, when the Primate of Ireland did presse a new ratification of the Articles of that Kirke, in Parliam. for barring such novations in Religion, hee boldly menaced him with the burning, by the hand of the Hang-men, of that Confession, although confirmed in former Parliaments.

When he found that the reformation begun in Scotland, did stand in his way, he left no means untried to subdigrace upon us, and our cause. The peeces printed at Dublin. *Examen conjuratus Scoticus*, the ungirding of the Scottish armour; the Pamphlet bearing the counterfeit name of

Tysmachus Nicanor; all three so full of calumnies, flanders, and scurrilities against our countrey, and reformation, that the Iesuits in their greatest spite, could not have said more; yet not only the Authors were countenanced and rewarded by him, but the books must bear his name, as the great Patron both of the worke and workman.

When the Nationall oath and covenant warranted by our generall Assemblies, was approved by Parliament, in the Articles subscribed in the Kings name, by his Majesties high Commissioner, and by the Lords of privie Council, and commanded to be sworn by his Majesties subjects of all ranks: and particular and plenary information was given unto the Lieverenant, by men of such quality, as hee ought to have beleaved, of the loyalty of our hearts to the King, of the lawfulness of
OUR

our proceedings, and innocencie of
 our Covenant, and whole course,
 that hee could have no excuse:
 yet his desperate malice made him
 to bend his craft and cruelty, his
 fraud and forces against us. For
 first, hee did craftily call up to Du-
 blin some of our Countrey-men,
 both of the Nobility and Gentry,
 living in Ireland, shewing them,
 that the King would conceive
 and account them as conspirers
 with the Scots, in their rebellious
 courses, except some remedy
 were provided: and for remedy,
 suggesting his owne wicked inven-
 tion, to present unto him and his
 Councell, a petition, which hee
 caused to bee framed by the Bi-
 shop of Raphoe, and was scene
 and corrected by himselfe, where-
 in

in they petitioned to have an oath
given them, containing a formall
renunciation of the Scottish Co-
venant, and a deep assistance ne-
ver so much as to protest against a-
ny of his Majesties commandments
whatsoever.

No sooner was this oath thus cras-
tily contriv'd, but with all haste it is
sent to such places of the kingdom
where our Countrey-men had resi-
dence, and men, women, and all
other persons, above the yeares of
fifteenne, constrained either presen-
tly to take the oath, and thereby
renounce their Nationall Covenant
as scilicious and traitorous, or with
violence and cruelty, to be hur-
led to the jayle, fined above the value
of their estates, and as be kept
close prisoners, and so farre as was

at

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know,

know: some are yet kept in prison, both men and women of good quality, for not renouncing that Oath, which they had taken forty yeares since, in obedience to the King who then lived. A cruelty ensued which may paralell the persecutions of the most unchristian times: For weake women, dragged to the Bench to take the Oath, died in the place, both mother and child: hundreds driven to hide themselves, till in the darknesse of the night they might escape by sea to Scotland; whither thousands of them did flye, being forced to leave Cornes, Cattels, Houses, and all they possessed, to be a prey to their persecuting enemies, the Lieutenants Officers. And some indicted and declared guilty of high treason,

reason; for no other guiltinesse
 but for subscribing our Nationall
 Oath, which wes not onely impiety
 and injustice in it selfe, and an
 utter undoing of his Majesties
 subjects, but wes a weakening of
 the Scots plantation, to the pre-
 judice of that kingdom, and his M^{ties}
 service, and wes a high scandall a-
 gainst the Kings honour, and in-
 tollerable abuse of his Majesties
 trust and authority: his Majesties
 commission, which wes procured
 by the Lievetenant, bearing no o-
 ther penalty then a certification of
 noting the names of the refusers of
 the Oath. **But**

But this his remorseless rage and insatiable cruelty against our Religion and Country, cannot be kept within the bounds of *Ireland*.

By his means a Parliament is called, And although by the six subsidies granted in Parliament not long before, and by the base means which himselfe and his Officers did use, as is contained in a late remonstrance, that Land was extreemly impoverished, yet by his Speeches, full of Oaths and Asseverations, that we were Traytors and Rebels, casting off all Monarchiall government, &c. he extorted from them 4. new Subsidies, and *indisita causa* before we were heard, procured that a warre was undertaken, and forces should be leaved against us as a Rebellious Nation, which was also intended to be an example and Precedent to the Parliament of *England* for granting subsidies, and sending a joint Army for our utter ruine. According to his appointment in Parliament, the Army was gathered, and brought downe to the Coast, threatening a daily invasion of our Countrey, intending to make us a conquered Province, and to destroy our Religion, Liberties, and Lawes, and thereby laying upon us a necessity of vast charges, to keepe forces on foot on the West Coast to waite upon his comming. And as the warre was denounced, and forces levied before wee were heard. So before the denouncing of the

warre, our ships, and goods on the Irish coast were taken, and the owners cast in prison, and some of them in Irons. Frigats was sent forth to scoure our Coasts, which did take some, and burne others of our Barkes.

Having thus united the Kingdome of *Ireland*, and put his forces in order there against us, with all hast he commeth to *England*.

In his parting, at the giving up of the Sword, hee openly avowed our utter ruine and desolation, in these or the like words. *If I returne to that honourable Sword I shall leave of the Scots neither root nor branch.*

How soone he commeth to Court, as before he had done very evill offices against our Commissioners, clearing our proceedings before the point; So now hee useth all meanes to stirre up the King and Parliament against us, and to move them to a present warre,

accor-

according to the Precedent, and example of his owne making in the Parliament of *Ireland*. And finding that his hopes failed him, and his designs succeeded not that way, in his nimblenesse he taketh another course, that the Parliament of *England* may bee broken up, and despising their wisdom and authority, not onely with great gladnesse accepteth, but useth all meanes that the conduct of the Army, in the expedition against *Scotland*, may be put upon him; which accordingly hee obtaineth as generall Capitaine, with power to Invade, kill, slay, and save at his discretion, and to make any one, or moe Deputies in his stead, to doe, and execute all the power and authorities committed to him.

According to the largenesse of his Commission, and Letters patents of his devising, so were his departments afterwards; for when the Scots, according to their Declarations sent before them, were coming in a peace-

able way, farre from any intention to invade any of his Majesties Subjects, and still to supplicate his Majesty for a settled peace, he gave order to his officers to fight with them on the way, that the two Nations once entred in blood, whatsoever should be the successe, he might escape tryall and Censure, and his bloody designs might be put in execution against his Majesties subjects of both Kingdomes,

When the Kings Majesty was againe enclined to hearken to our Petitions, and to compose our differences in a peaceable way, and the Peeres of *England* convened at *Yorke*, had, as before in their great wisdom and faithfulness given unto his Majesties Counsels of peace, yet this firebrand still smoaketh, and in that honourable Assembly, taketh upon him to breath out threatnings against us as Traytors, and enemies to Monarchicall government, That we may be sent home againe in

our

our blood, and he will whip us out of
England.

And as these were his Speeches in
the time of the treaty, appointed by his
Majesty at *Rippon*, that if it had beene
possible, it might have beene broken
up, So when a Cessation of Armes, was
happily agreed upon there, yet hee
cealeth not, but still his practises were
for warre, His under Officers can tell
who it was that gave them Commis-
sion, to draw neere in Armes beyond
the *Teeße*, in the time of the treaty at
Rippon.

— The Governour of *Barwicke* and
Carlile can shew, from whom they
had their Warrants for their acts
of Hostility, after the Cessation was
concluded. It may be tryed how it
commeth to passe, that the *Ports* of
Ireland are yet closed, our Countrey-
men for the Oath still kept in prison,
Traffique interrupted, and no other

face of affaires, then if no cessation had
beene agreed upon.

We therefore desire that your Lord-
ships will represent to the Parliament,
that this great Incendiarie upon these,
and the like offences, not against parti-
cular persons but against Kingdomes,
and Nations, may be put to a tryall,
and from their knowne, and renown-
ed justice, may have his deserved pu-
nishment.

16 Decemb, 1640.

FINIS.

**THE
SCOTTISH
Commissioners Demand
concerning their sixt
ARTICLE.**



Concerning our Sixt demand, Although it hath often come to passe, that these who have been joy-
ned by the bonds of Religion, and Na-
ture, have suffered themselves to be
divided about the
things of this World ; And although our
Adversaries, who no lesse labour the division
of the two Kingdomes, then wee doe all seek
Peace, and follow after it, as our common
Happinesse, doe presume that this will be the
Partition wall, to divide us, and to make us
lose all our labours taken about the former

Demands, Wherein by the help of God, by his Majesties Princely goodnesse, and Justice, and your Lordships noble, and equal dealing, Wee have so fully accorded, and to keep us from providing for a firme and weell grounded Peace, by the wisdom, and justice of the Parliament of England, which is our greatest desire expressed in our last Demand. Wee are still Confident, that as wee shall concerning this Article represent nothing but what is true, Iust, and Honourable to both Kingdomes; So will your Lordships hearken to us, and will not suffer your selves, by any flanders, or suggestions, to be drawne our of that straight and safe way, wherein yee have walked since the beginning.

IT is now Wee suppose knowne to all England, especially to both the Honourable Houses of Parliament, And by the occasion of this Trearie, more particularly to your Lordships, That our distresses in our Religion, and Liberties were of late more pressing then Wee were able to beare, That our Complaints and Supplications for redresse, were answered at last with the terrours of an Army; That after a Pacification greater Preparations were made for warre, whereby many Acts of Hostilitie were done against us, both by Sea and Land; The Kingdome wanted

wanted administration of Iustice, and Wee
 constrained to take armes for our defence;
 That wee were brought to this extreame, and
 intollerable necessitie, either to maintaine
 divers Armies upon our borders against In-
 vasion from England, or Ireland, still to be
 deprived of the benefit of all the Courts of
 Iustice, and not onely to maintaine so many
 thousands as were spoiled of their ships, and
 goods, but to want all Commerce by Sea, to
 the vndoing of Merchants, of Saylors, and
 many others who lived by Fishing, and whose
 callings are vpholden from hand to mouth
 by Sea trade: Any one of which evils is able
 in a short time to bring the most potent
 Kingdome to Confusion, Ruine and Desola-
 tion, how much more all the three at one
 time combined to bring the Kingdome of
 Scotland to be no more a Kingdome: Yet all
 these behoved we either to endure, and under
 no other hope, then of the perfect slavery of
 our selves, and our posterity in our Soules,
 lives, and Meanes; Or to resolve to come in-
 to England, not to make Invasion, nor with
 any purpose to fight, except we were forced,
 God is our Iudge, our actions are our wit-
 nesses, and England doth now acknowledge
 the truth, against all suspitions to the contra-
 ry, and against the impudent lyes of our Ene-
 mies, But for our reliefe, defence, and prefer-
 vation.

variation which wee could find by no other meanes, when we had essayed all meanes, and had at large exprest our pungent, and pressing necessities, to the Kingdome, and Parliament of England. Since therefore the Warre on our part (which is no other but our coming into England with a guard) is defensive, and all men doe acknowledge, that in common equity, the defendant should not be suffered to perish in his just and necessary defence, but that the pursuer, whether by way of Legall Procelle in the time of Peace, or by way of violence, and unjust invasion in the time of warre, ought to beare the charges of the defendent. Wee trust that your Lordships will thinke that it is not against reason for us, to demand some reparation of this kind. And that the Parliament of England by whose Wisedome and Iustice we have expected the redresse of our wrongs, will take such course, as both may in reason give us satisfaction and may, in the notable demonstration of their Iustice serve most for their own honour.

Our earnestnesse in following this our Demand, doth not so farre wrong our sight, and make us so undiscerning, as not to make a difference betweene the Kingdome, and Parliament of England, which did neir herdecern
nor

nor fer forward a Warre against us, And
 that Prevalent faction of Prelats and Papists
 who have moved every stone against us, and
 used all sorts of meanes not onely their coun-
 sell, Subsidies and forces, but their Kirk Ca-
 nons, and prayers for our utter Ruine, which
 maketh them obnoxious to our just accusa-
 tions, and guilty of all the losses, and wrongs,
 which this time past wee have sustained: Yet
 this wee desire your Lordships to consider,
 That the Estates of the Kingdome of Scot-
 land being assembled, did endeavour by their
 Declarations, Informations, & Remonstran-
 ces, and by the proceedings of their Com-
 missioners, to make knowne unto the Coun-
 sell, Kingdome, and Parliament of England,
 and to forewarne them of the mischief int-
 tended against both Kingdomes, in their Re-
 ligion, and Liberties, by the Prelates, and Pa-
 pists, to the end, that our Invasion from Eng-
 land might have bin prevented, if by the Pre-
 valencie of the faction it had beene possible.
 And therefore wee may now with the greater
 reason, & confidence presse our Demand,
 That your Lord^{sh}, the Parliament, the King-
 dome, and the King himselfe may see us re-
 paired in our losses at the cost of that faction
 by whose meanes we have sustained so much
 dammage. And which, except they repent,
 will find sorrow recompensed for our griefe,

Torments for our toyle, and an infinite greater losse for the Temporall losses, they have brought upon a whole Kingdome, which was dwelling by them in Peace.

All the devices and doings of our common enemies were to beare downe the Truth of Religion, and the just liberties of the Subjects in both Kingdomes. They were content to bring this about one of two wayes: Either by blocking us up by Sea & Land to constraine us to admit their will for a Law both in Kirck, and policy, and thus to make us a Precedent for the like misery in England, or by their Invasion of our Kingdome to compell us furiously, and without order, to break into England, that the two Nations once entered in a bloody Warre, they might fish in our troubled Waters, and catch their desired Prey. But as wee declared before our coming: Wee trusted that God would turne their Wisedome into foolishnesse, and bring their devices upon their owne Pates, by our Intentions, and Resolutions to come into England as among our Brethren, in the most peaceable way that could stand with our safety, in respect of our common Enemies, to present our Petitions for settling our peace, by a Parliament in England, wherein the Intentions and Actions, both of our Adversaries,

verſaries, and ours might be brought to light.
 The Kings Maieſty, and the Kingdome right-
 ly informed, The Authors, and Instruments
 of our diuiſions, and troubles puniſhed, All
 the miſchiefes of a Nationall, and doubtfull
 Warre prevented, and Religion, and Liberty
 with greater Peace, and Amity then ever be-
 fore eſtabliſhed, againſt all the Craft and vi-
 olence of our enemies. This was our Decla-
 ration before wee ſet our foot into England
 from which our deportments ſince have not
 varied. And it hath bin the Lords wonderfull
 doing, by the wiſe Counſels, and juſt proce-
 edings of the Parliament to bring it in a great
 part to paſſe, and to give us lively hopes of a
 happy Conclusion: And therefore wee will
 never doubt, but that the Parliament in their
 Wiſedome, and Juſtice, will provide that a
 proportionable part of the Coſt, and charges
 of a worke ſo great, and ſo comfortable to
 both Nations bee borne by the Delinquents
 there, that (with the better Conſcience the
 good People of England may ſit under their
 owne Vines, and Figtrees) Reſreſhing them-
 ſelves althoough upon our greater Paines and
 Hazard, yet not altogether upon our coſt and
 charges, which wee are not able to beare.

The Kingdome of England doth know
 and confeſſe, that the Innovation of Religion
 and

and Liberties in Scotland, were not the principall designe of our common Enemies, but that both in the Intention of the Workers, whose zeale was hottest for setting their devices at home: And in the Condition of the Worke, making us whom they conceived to be the weaker for opposition, to bee nothing else but a leading case for England. And that although by the power of GOD, which is made perfit in weaknesse, they have found amongst us greater resistance, then they did feare, or either they or our selves could have apprehended; Yet, as it hath beene the will of God that wee should endure the heate of the day, So in the Evening the pretious wages of the vindication of Religion, Liberties, and Lawes, are to be received by both Kingdoms, and will enrich wee hope to our unspeakable Ioy, the present Age, and the Posterity with Blessings that can not bee valued, and which the good People of England esteeme more then Treasures of Gold, and willingly would have purchased with many thousands. Wee doe not plead that Conscience, & Piety have moved some men to serve GOD upon their owne cost, and that Justice, and Equity have directed others, where the Harvest hath been common to consider the pains of labouring, and the charges of the Sowing, yet this much may wee say, that had a forraine Enemy, intending

tending to reduce the whole Island into Popery, made the first assault upon our weaknesse, We nothing doubt, but the Kingdome of England, from their desire to preserve their Religion, and Liberties, would have found the way to beare with us the expence of our resistance, and lawfull defence, how much more being Invaded, although not by England, yet from England, by common Enemies, seeking the same ends, we expect to be helped and relieved.

We will never conceive that it is either the will, or the well, and honour of England, that wee should goe from so blessed a worke after so many grievous sufferings, bearing on our backes the insupportable burdens of worldly necessities, and distresses, returne to our countrey empty, and exhausted, in which the people of all Rankes, Sexes, and conditions have spent themselves, The possessions of every man, who devoted himselfe heartily to this cause, are burdened, not onely with his owne Personall, and particular expence, but with the publicke, and common charges: Of which if there be no reliefe, neither can our Kingdome have Peace at home, nor any more credit for Commerce abroad: Nor will it be possible for us, eyther to aide, and assist our friends, or to resist, and oppose the rest-

rebellious, and working wickedness against our Enemies? The best sort will lose much of the sweetness of the enjoying of their Religion, and Liberties, and others will run such wayes, and undirect courses, as their desperate necessities will drive them into. Wee shall be but a burthen to our selves, a vexation unto others, of whose strength we desire to be a considerable part, and a fit subject for our enemies to worke vpon for obtaining, their now disappointed, but never dying desires.

We will not alledge the example of other Kingdomes, where the losses of necessary and just defence had beene repaired by the other party, Nor will wee remember what helpe we have made according to our abilities, to other reformed Kirks; And what the Kingdome of England of old, and of late hath done to Germany, France, and Holland, Nor doe we use so many words, that England may be burthened, and we eased, or that this should be a matter of our Covetousnesse, and not of their Justice, and kindnesse; Justice, in respect of our adversaries) who are the causes of the great miserie and necessity, to which we have beene brought. Kindnesse, in the supply of our wants, who have beene tender of the welfare of England as of our owne, that by this equality and mutual respect, both Nations may be.

be supported in such strength, and sufficien-
 ce, that wee may be the more serviceable to
 his Majestie, and abound in every good work,
 both towards one another, and for the com-
 fort and reliefe of the reformed Kirks, be-
 yond the Seas, that we may all blesse God,
 and that the blessing of God may be vpon us
 all.

*The English Peeres demand concern-
 ing the Preceding Article.*

10 Whether this be a positive demand, or
 onely an Intimation of the charge, thereby
 to induce the Kingdome of England, to
 take your distressed estate into considerati-
 on, and to afford you some friendly affi-
 stance.

*The Scottish Commissioners answer to
 this Demand.*

We would be no lesse willing to beare our
 losses if wee had ability, then we have beene
 ready to undergoe the hazard; But because
 the burthen of the whole doth farre exceed
 our strength, We have (as is more fully con-
 ceived in our Papers) represented to your
 Lordships, our charges, and losses, not inten-
 ding to demand a totall Reparation, but of

such a proportionable part, as that wee may in some measure beare the remanent, which we conceive, your Lordships (having considered our reasons) will judge to be a matter, not of our Covetousnesse, but of the said Justice, and kindnesse of the Kingdome of England.

Proposition of the Peeres to proceed to the other Demands during the debate of the Scottish losses.

That in the Interim whilst the houses of Parliament take into consideration, your demand of losses, and dammages, you proceed to settle the other Articles of the Peace, and Intercourse betwixt the two Kingdomes.

Answer to the Peeres Demands

Wee have represented our losses, and thereby our distressed Condition ingenuously, and in the singlenesse of our hearts; with very great moderation, passing over many things, which to us are great Burthens. That there might be no difficulty, nor cause of delay on our part, hoping that the Honourable houses of Parliament, would thereby bee moved

at their first Conueniencie to take the matter
to their consideration.

We doe not demand a totall Reparation,
Nor doe wee speake of the payment, till wee
consult about the settling of a solid peace, at
which time the wayes of lifting, and paying
the money, may bee considered; Wee doe
onely desire to know what proportion may
be expected. That this being once determi-
ned, and all impediments, arising from our
by-past troubles, removed, Wee may with
the greater confidence, and more hearty con-
sent on both sides proceed to the establishing
of a firme and durable peace for time to
come.

It is not unknowne to your Lordships,
what desperate desires, and miserable hopes
our Adversaries have conceived of a breach
upon this Article; And we doe foresee, what
snares to us, & difficulties to your Lordships
may arise upon the postponing and laying
aside of this Article to the last place.

And therefore that our Adversaries may
be out of hope, and wee out of feare, and that
the settling of Peace may bee the more easie:
Wee are the more earnest, that, as the former
Articles have bin, so this may be upon grea-
ter reasons considered in its owne place, and
order.

Your Lordships upon the occasion of
some

Some motions made heretofore of the transposing of our Demands, doe know, that not onely the substance, but the order of the propounding of them, is contained in our Instructions. And as we can alter nothing without warrant, the craving whereof will take more time then the Houses of Parliament will bestow upon the consideration of this Article, So are wee acquainted with the reasons yet standing in force, which moved the ordering of this Demand. And therefore let us still be earnest with your Lordships, that there be no halting here, where the Adversaries did most, and we did least of all, by reason of the Iustice, and kindnesse of the houses of Parliament expect it.

Answer of the Parliament to the preceding Demand.

Resolved upon the Question.

That this House thinke fit, that a friendly assistance and reliefe shall be given towards supply of the losses and necessities of the Scots, And that in due time this House will take into consideration the measure and manner of it.

The Scottish Commissioners Answer.

As wee doe with all thankfulness receive the friendly, and kind resolution of the Parliament concerning our sixth Demand, And do therein acknowledge your Lordships noble

noble dealing, for which we may assure that the whole Kingdome of Scotland will at all occasions expresse themselves in all respect, and kindnesse, So doe we entreat your Lord, to represent to the Parliament our earnest desire, that they may be pleased, how soone their conveniencie may serve, to consider of the proportion, wishing still, that as we expect from our friends the Testimonies of their kindnesse and friendly assistance, So the justice of the Parliament may be declared, in making the burden more sensible to the Prelatt, and Papists (our enemies, and Authors of all our evils) then to others, who never have wronged us, Which will not only give unto us, and the whole Kingdome of Scotland, the greater satisfaction, But will also (as we doe conceive) conduce much to the honour of the Kings Majesty and Parliament. Wee doe also expect, that your Lordships will bee pleased to report unto us the Answer of the Parliament, that wee may in this, as in our former Articles, give accompt to those who sent us.

The Petition Demanded upon the above written

Answers.
We desire to understand, since, (as we conceive) the particulars are like to require much time, whether wee may not from you let the Parliament know, That (whilest they are

debating of the Proportion, and the wayes how their kind assistance may be raised) you will proceed to the agreeing of the Articles of a firme and durable Peace, that thereby both Time may be saved, and both sides proceed mutually with the greater cheerefulness, and alacrity.

The Scottish Commissioners Answer to the preceeding Demand.

As we desire a firme Peace, so it is our desire that this peace may be with all mutuall alacrity speedily concluded. Therefore let us entreat your Lordships, to shew the Parliament from us, that how soone they shall bee pleased to make the proportion knowne to us, that wee may satisfie the expectation of those, who have entrusted us, (which we conceive may be done in a short time, since they are already acquainted with all the particulars of our Demand,) we shall stay no longer upon the manner and wayes of raising the assistance, which may require a longer time: And yet we trust will be with such convenience determined, as may serve for our timous relieve, But remitting the manner and wayes to the opportunities of the Parliament, shall most willingly proceed to the Consideration of the following Articles, Especially to that which we most of all desire, a firme and blessed peace.

